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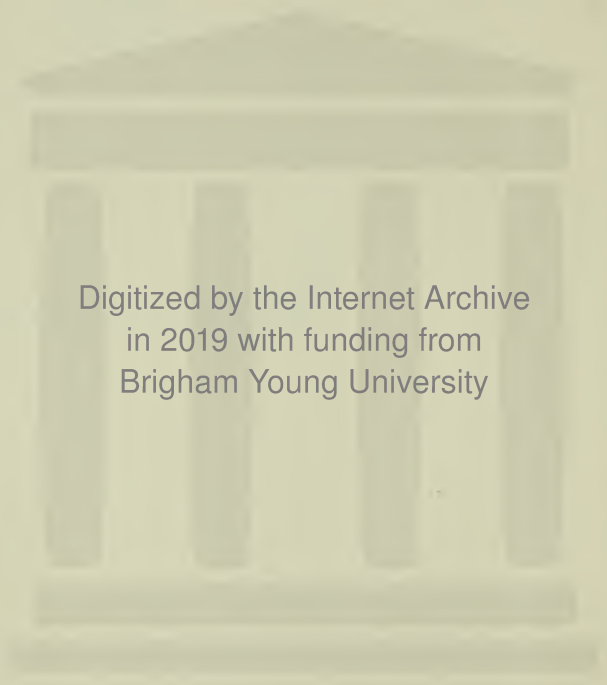
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THE

ELDERS' MANUAL



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PREFACE.

To the Missionaries.

This Manual is a compilation from previous Manuals used in the Eastern and the Southern States Missions together with necessary additions to make it suitable for use in all the Missions of the United States. In this little book a number of helpful suggestions and instructions have been compiled which, it is hoped, will be of good service to the Elders. For the most part the instructions have been gathered from the sermons and writings of the leaders of the Church. The First Presidency appointed Elders Anthony W. Ivins and Stephen L. Richards, of the Council of the Twelve, to go over the matter in connection with the Mission Presidents.

The purpose constantly kept in mind was to compile a collection of instructions that would aid the Elders in their ministry. That this purpose may be accomplished is the earnest desire of,

Your brethren in the ministry,

Joseph E. Robinson,
German E. Ellsworth,
Rey L. Pratt,
Samuel O. Bennion,

Charles A. Callis,
John L. Herrick,
Melvin J. Ballard,
Walter P. Monson.
Mission Presidents

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GENERAL AUTHORITIES OF THE CHURCH.

Joseph F. Smith, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-Day Saints.

Anthon H. Lund, First Counselor in the First Presidency.
Charles W. Penrose, Second Counselor in the First Presidency.

Heber J. Grant, President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards, and Richard R. Lyman. *Ballard*

Hyrum G. Smith, Presiding Patriarch of the Church.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, Presiding Bishop, with David A. Smith and John Wells as his first and second counselors.

FIRST PRESIDENCY COUNSELS REDUCTION OF ELDERS' EXPENSES.

We are greatly concerned over the present expense and high cost of living connected with our Missions. We feel that many of our Elders are spending entirely too much money and it is working a great hardship upon their parents and those who are supporting them in the field.

We feel that too much money is being spent for amusements, such as theatres, picture shows, etc. Then again, we do not believe in too frequent changes of Elders from one field to another. It is not only expensive to the missionary, but, in our opinion, it is not for the best good of the Mission. Where an Elder has become acquainted with conditions in a branch or field and has found new friends, we think he should remain there and work with his friends, unless special causes and circumstances may otherwise dictate. We sincerely hope that our Mission Presidents will put forth a special effort to reduce the present expense and pray the Lord to direct them in this labor.

Your brethren,

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose.

TO ELDERS GOING ON MISSIONS.

By President Joseph F. Smith.

A Subject of Marvel—The missionary labor accomplished by the missionaries of the Church of Jesus Christ of Latter-day Saints, is a subject of growing comment and marvel among the people of the world, who come to learn of its extent and its results. The feeling of wonder is blended with admiration in the minds of those who study the details of our missionary system, and who are able to appreciate the self-sacrifice, enduring faith and God-fearing reliance by which the missionaries of the Church are distinguished. The fact that those of our people who go forth on missions do so at their own expense, unsalaried, indeed without hope of pecuniary reward, spending years away from home (usually years of early manhood) the years that are regarded as most valuable in shaping the individual's course and position in life; this fact, indeed, may well arouse the surprise and admiration of the world.

The Power Exercised by Missionaries—Latter-day Saints know well the nature of the power exercised by their chosen fellows who are traveling abroad, oftentimes "without purse or scrip," laden with the wealth of the message of peace, which they offer without price to the eager seeker whose quest is Truth. We realize the solemn fact that a testimony of the Gospel of Christ is, in itself, a source of energy and strength impelling its happy possessor to continued effort in the cause he has espoused, however great the required sacrifice and self-denial may be.

A Greater Harvest to Come—Great as are the results for good already achieved through the missionary service of the Church, the results in the future will be much greater. Where now there is a harvest of twenty or thirty-fold from the seeds sown in faith, there will yet be reaped and gathered into the garner of the Lord a full hundred-fold in return. And this assured increase is not to be counted alone in proportion to the number of missionaries sent into the field; it will be partly and perhaps largely due to the

greater abilities possessed and energies exercised by the individuals. The mathematical axiom that the whole is equal to the sum of its parts is applicable to the work of the Church in all its departments.

The Difference in Elders—If every missionary in the Church now in the field were doing his utmost to fill the measure of his calling and appointment, the time of the richer harvest would be here, even now. Many of our devoted missionaries are valiantly striving to do their best, and to make their best better day by day; great is and greater yet shall be their reward. Others are lacking in energy and effort; their work is done, if at all, in a half-spirited way, and their thoughts are ever running ahead to the time of their release and return. To those of the first class the days are all too short and the months too few for the exalted labors in which they find such genuine satisfaction and happiness. To the others, the days drag and the weeks are burdensome.

The Indolent Elder—Saddening as it is to make the declaration, it is nevertheless true that there are idlers in the Vineyard who, under the spell of indolence and negligence, let the vines in their care go unpruned and untended. For such there is little satisfaction and less happiness in the work that means so much for them and others.

The Pride of the Faithful Elder—It is a matter of righteous pride and pure ambition among our young people (young men particularly) to hold a missionary's certificate of appointment, with its appended honorable release. To have won such honestly, the holder must have been valiant while in the service. The individual is left largely to the guidance of the spirit of his calling, with which he should be imbued. If he fails to cultivate the spirit, which is the spirit of energy and application, he will soon become torpid, indolent and unhappy.

Be Prepared When You Speak—Every missionary should strive to devote part of each day to study and prayerful thought on the principles of the Gospel and the theology of the Church. He should read and reflect and

pray. True, we are opposed to the set sermons to be delivered with the thought of oratorical effect and rhetorical display, yet when an Elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth hearing, worth remembering; then the Spirit will bring forth fruits of which his auditors are in need, and give his words the ring of authority.

Beware of Indolence and Neglect—It is reported to us in some of our missionary headquarters, that Elders lounge about for a good part of the day, wearied with the burden of those who have nothing to do. The laborers are too few for the harvest, and yet some of the servants who have been sent forth in the field lie asleep under the trees, with their sickles rusting by their sides. Brethren, you to whom these words of admonition apply, for your own sakes, if not for the sakes of those whose welfare is in your charge, beware of indolence and neglect. The adversary is only too eager to take advantage of your apathy, and you may lose the very testimony of which you have been sent to bear record before the world.

Practice Systematic Studying—We would recommend to the Conference Presidents and other presiding officers in the various branches of the Church that, where possible, they have Elders in their charge follow regularly and systematically a study of the standard works and other approved publications of the Church, thus more fully equipping themselves as teachers to the world.

The Listless Elder—There is little excuse for the idle man in any walk of life; work is abundant for any one who will labor; but least of all is there excuse or palliation in the case of a listless or idle missionary pretending to busy himself in the service of his Lord.

Avoid Contention and Debates—It is to be earnestly recommended that the Elders abroad on missions, and, indeed, Latter-day Saints in general, avoid contentious argument and debate regarding doctrinal subjects. The

truth of the Gospel does not depend for its demonstration on heated discussions; the message of Truth is most effectively delivered when expressed in words of simplicity and sympathy. The history of our missionary work already written proves the futility of public debates and argument between our Elders and their opponents; and this in spite of the fact that in the great majority of such undertakings the forensic victory has been won by our representatives. A testimony of the Truth is more than a mere assent of the mind; it is a conviction of the heart; a knowledge that fills the whole soul of the recipient. Victory in debate is no stronger evidence of right on the one side of the victor than is success in battle proof of the justice of the cause for which the conqueror fought. A debate is usually a wrestling match in words, and the result demonstrates simply which of the wrestlers was the stronger or more skillful, certainly not which of them stood for the right. However, it is not to counsel particularly against debate and discussion with outsiders that these words are written, but to urge our missionaries to refrain from such useless altercations of words among themselves.

How to Settle Differences—If there be differences of opinion between brethren on matters of doctrine and practice, let these brethren read, reflect and, above all, pray in their search for truth; let them, if possible, and if necessary, submit the questions to the officers in the Mission directly presiding over them.

Avoid Wordy Warfare—Today, as in every age past, the strife among mankind has been rather for triumph than for Truth; but such triumph (a victory on the wrong side) is worse than defeat in the eyes of God. We learn that in some of the Missions, brethren are prone to arguments and discussions among themselves, and worse even than this, that they sometimes carry on their wordy warfare in the presence of inquirers and recently converted members of the Church. No good, but surely evil, will come from such a course. The principles of the Gospel

are fit subjects for investigation and research; differences of opinion on doctrinal matters may very properly be talked over and studied by the Elders; but all should be done in the spirit of the seeker after truth, and with prayerful earnestness that the truth may be made plain.

Leave the Mysteries Alone—Missionaries are sent forth to preach and teach the first principles of the Gospel, Christ and Him crucified, and practically nothing more in the way of theological doctrine. They are not commissioned to expound their own views on the intricate question of theology, nor to mystify their hearers with a show of profound learning. Teachers they are and must be, if they meet in any degree the responsibilities of their high calling; but they should teach as nearly as they can after the manner of the Master, seeking to lead by love for their fellows, by simple explanation and persuasion; not trying to convince by force.

Keep Close to the Simple Teachings—Brethren, leave the themes of profitless discussion alone; keep close to the teachings of the revealed word, as made plain by the standard works of the Church and through the utterances of the living Prophets; and do not let a difference of views on abstruse matters of doctrine absorb your attention, lest thereby you become entangled with one another and separated from the Spirit of the Lord.

Read the Inspired Writings Aright—The standard works of the Church and other approved writings should be carefully studied and commented upon by the brethren; every Latter-day Saint, and particularly Elders in the field, should seek to become learned in the Gospel; but let it not be forgotten that to understand the inspired writings aright, the reader must himself have the spirit of inspiration; and this spirit will never impel one to hostile discussions nor wordy contests. Seek first the Kingdom of God and His righteousness and all else that is desirable, including the knowledge for which you yearn, shall be given unto you.

QUALIFICATIONS OF MISSIONARIES.

By President Joseph F. Smith.

The characteristics of a good missionary are:

A man who has sociability—whose friendship is permanent and sparkling—who can ingratiate himself into the confidence and favor of men who are in darkness. This cannot be done offhand. You must get acquainted with a man, learn him and gain his confidence and make him feel and know that your only desire is to do him good and bless him. Then you can tell him your message, and give him the good things you have for him kindly and lovingly.....In the very first place, a missionary should have in himself the testimony of the Spirit of God—the witness of the Holy Ghost. If he has not this, he has nothing to give. Men are not converted by eloquence or oratory; they are convinced when they are satisfied that you have the truth and Spirit of God.

The Elders are urged to make a careful study of the “Instructions to Missionaries” issued in behalf of the Council of Twelve Apostles.

EXCERPTS FROM INSTRUCTIONS BY THE LATE PRESIDENT FRANCIS M. LYMAN.

No special efforts need be made to engage the attention of Christian ministers, but they should not be avoided. When in the course of a day's work, an Elder meets a minister of another church, the latter should be treated courteously, and in the spirit of faith and humility, should be informed of the true beliefs and teachings of the Latter-day Saints.

It is not advisable for the missionaries to room and board with the Saints. Lodgings should be sought among strangers, so that a new opportunity may be had to make friends and preach the Gospel. It is advisable that Elders change lodgings occasionally, and the practice of living

in public boarding houses should be discontinued whenever possible.

The Conference President should live in close contact with the Elders associated with him in the ministry. It is necessary that he know of their modesty and virtue, and discountenance all improper conduct. Attentions to the opposite sex are strictly forbidden in the Mission field among the Elders, and it is the duty of the Conference President to see that this injunction is fully carried out. The Conference President is directly responsible for the discipline, training and work of the Elders, both missionaries from Zion and local brethren, and therefore he should be capable, loyal, broad-minded, sympathetic, having his heart and soul in the work and being filled with love for those associated with him and the people among whom he is laboring.

Whenever a Conference President is in doubt as to the conduct and attitude of an Elder, it is his duty to immediately arrange for a private and personal interview with him, and if the result is not wholly satisfactory, the Mission President should be consulted.

HOW THE ELDERS SHOULD LIVE AT HOME AND ABROAD.

No other instructions to missionaries can be more pertinent and timely than these given by President Brigham Young, Aug. 28, 1852. They are as applicable today as they were then:

“When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the Elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover. If we get a blight on our characters before the Lord, or, in

other words, lose ground and backslide by transgressions, or in any other way, so that we are not up even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the Elders wherever they go and whatever they do, or wherever they are. One thing must be observed and be before them all the time in their meditations, and in their practice, and that is, *clean hands and pure hearts*, before God, angels, and men. If the Elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves, but start from here with clean hands and pure hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that your hearts will ache.

"How can you do it? Is there a way? Yes. Do the Elders understand that way? They do. You cannot keep your hands clean, and your hearts pure, without the help of the Lord, neither will He keep you pure without your own help. Will you be liable to fall into temptation and be overtaken in sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it today, or while you are preaching in a prayer meeting, or in a conference; but when you are out of the meetings. You must have the Holy Spirit all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions, but be found clean like a piece of white paper; that is the way for the Elders to live in their ministry at home and abroad."

“EXAMPLES WRITTEN FOR OUR ADMONITION.”

If your way appears to be hedged in, and your pathway beset with difficulties, so that the performance of missionary duties seems difficult, read the answer the faithful Nephi made to his father when the latter told him of the Lord's commandment that he (Nephi) and his brethren were to return to Jerusalem and secure the “records which were engraven upon the plates of brass.” (I Nephi 3:7.)

If you are inclined to recall that you left a good position to fill a mission, read the account of Alma resigning the chief judgeship, so that he could devote his entire time to the preaching of the Gospel. (Alma, chapter 4.)

If you are given to reflecting on the sacrifice you have made, the temporary loss of a business position, etc., by responding to the call to fill a mission, read the story of the sons of Mosiah, who “refused the kingdom which their father was desirous to confer upon them” because they desired to “go among the Lamanites to preach the word.” (Alma 17:6; Mosiah 28:1-10)

If you want to know how to wax strong in the knowledge of the truth, and to become men of sound understanding, read in the 17th chapter of Alma how the sons of Mosiah prepared themselves for the ministry, and then “go thou and do likewise.”

LOYALTY TO GOD.

We should seek to have loyalty in our hearts at all times. Loyalty to each other, in that we are willing to protect each other as companions by calling attention to and trying to correct imperfections. Loyalty should extend even farther. Every missionary should be loyal to a Conference President as well as to a Mission President, and above all to the Church by giving the best he has in him and in seeking to elevate others and mankind at large.

Serious infringements of Mission rules should be promptly reported, so that trouble may be corrected in its incipiency. Such loyalty might save a companion from disgrace and should not be construed as tale-bearing.

"Men who take upon them the name of Christ are expected to be willing to desert and sacrifice the things of this world, for His sake. Whenever worldly interests interfere with proper devotion to the Lord, it is expected that they will be sacrificed to that worship. Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30.) And further, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:37, 38.) Undivided worship and unswerving loyalty, then, are expected of those who take upon themselves the name of Christ.

"But in this giving up of earthly things for the Kingdom of God, and the rendering of devotion to Him alone, there is in reality no sacrifice. Following the words of Brigham Young on this subject: 'Now, you Elders who understand the principles of the Kingdom of God, what would you not give, do, or sacrifice to assist in building up His Kingdom upon the earth. The Saints sacrifice everything; but strictly speaking there is no sacrifice about it. If you give a penny for a million of gold; a handful of earth for a planet; a temporary, worn-out tenement for one glorified, that will exist and abide, and continue to increase throughout a never-ending eternity, what a sacrifice to be sure!'" — *Y. M. M. I. A. Manual*, 1902-3.

PERSONAL PURITY AND CLEANLINESS.

By President Joseph F. Smith.

“The Gospel of Jesus Christ is the divinely ordained panacea for the ills that afflict humanity, and pre-eminently so for the dread affliction of sexual sin. Note the teachings of the Master while He ministered among men in the flesh—they were primarily directed to individual probity and rectitude of life. The letter of the Mosaic law was superseded by the spirit of personal devotion to the right. ‘Ye have heard,’ said He, ‘that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.’ (Matt. 5:27, 28.) The sin itself may spring from the sensual thought, the lustful glance; just as murder is often the fruitage of hatred or covetousness.

“We accept without reservation or qualification the affirmation of Deity through an ancient Nephite prophet: ‘For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts.’

“We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no part in the exaltation of the blessed. We proclaim as the word of the Lord:

“Thou shalt not commit adultery.”

“He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith.”

Concerning personal purity, the *Y. M. M. I. A. Manual*, 1902-3, says:

“It is noticeable from the reading of history, that the people of God have always set a high value on personal purity. Among the Israelites this idea was strongly enforced. Ceremonial cleansings of the body were also en-

joined as a religious duty, and sexual uncleanness was punished by death. This personal purity was urged at the opening of the Christian era, and in the midst of the profligacy of Rome, the virtue of the Christians was proverbial. Among the Nephites the highest possible value was placed on chastity. (Alma 39:5.) Denunciations of impurity are just as forcible in the Doctrine and Covenants. (Sec. 42:24.) This law of the Church is strictly enforced and no one can long retain his standing in the church and persist in this sin.

“Regarding personal cleanliness, it should be said that he who is not careful of his personal appearance or whose body is not kept scrupulously clean, is not only endangering his own health by his neglect, but he is in danger of offending the sensibilities of his associates. There is no excuse for uncleanness.” Special attention should be given to teeth and feet.

Missionaries should use clothing in accordance with the instructions from the Mission Office. The ordering of supplies from mail order houses should be discouraged. Always endeavor to present a neat appearance and observe proper etiquette in homes or public places. Don't wear flashy jewelry.

INSTRUCTIONS TO MISSIONARIES FROM THE PROPHET AND PATRIARCH.

“Go in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment, and all who observe it not, will pull down persecution upon their heads, while those who do, shall be filled with the Holy Ghost; this I pronounced as a prophecy.

“It is the duty of Elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel, but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, than let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head; shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls.”—*Joseph Smith.*

“Let the Mysteries Alone.”

“Oh, ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, ‘Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel.’ Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the vision of beasts and subjects you do not understand,.....but preach those things that the Lord has told you to preach about—repentance and baptism for the remission of sins.”—*Joseph Smith.*

“We have every power and principle to teach the Gospel. Say what God says, and say no more. Never deviate one fraction from what God tells you. A man never fails who only says what he knows; and if any man says more, and can’t give reasons, he falls short. Preach the first principles of the Gospel—preach them over again; you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly under-

stood by those you teach, so that you will meet with scarcely any honest man but will obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book. You can prove it by the Holy Book they profess to believe in, and your arguments will be so strong and convincing, that people will hear and obey it by thousands.”—*Hyrum Smith.*

LENGTH OF A MISSION.

“While our brethren were talking this morning in regard to the terms and times of missionary labors, I thought of my first missionary labors in the old world. More than fifty-three years ago I was called to go out, as a boy, to lift up my voice and proclaim the truth of the Everlasting Gospel; for God had planted that truth in my soul and had given me a witness that this is His work. The Spirit of the Lord had borne testimony to my spirit that God had in very deed, in the last days, commenced the work spoken of by all the holy prophets since the world began, and that Joseph Smith, whom He had raised up, was indeed a prophet of the living God. I went out and labored as a missionary in different parts of Great Britain, and the Lord was with me, and His power was upon me. I did not think about laboring for a year or two years, or three years, but to labor until I was released; and my labors went on from year to year, until I had been in the ministry incessantly for over ten years, before I was privileged to be released and come here to the mountains to rejoice with the Saints in the blessings of the Gospel of Peace. When I was sent on a mission again to the old world, I was gone three years and a half, and there was talk about my staying another year.....So there is no particular term for a mission.”—*Pres. Chas. W. Penrose at 75th Semi-Annual Conference.*

MEETINGS.

It is better to represent ourselves than to have others to represent us. A very effective way of representing our cause is to hold meetings with the people. Opportunities for holding cottage, hall and open-air meetings are numerous. The Lord says in the Doctrine and Covenants, Sec. 100: 5-8, "Therefore, verily, I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and you shall not be confounded before men; For it shall be given you in the very hour, yea, in the very moment, what ye shall say. But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say." In the Book of Mormon (2 Nephi 33:2) we read: "For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." Hold open-air meetings, hall meetings, and cottage meetings in the villages through which you pass. When Peter and John were on their way from Samaria to Jerusalem we are told that "they preached the Gospel in many villages of the Samaritans."

Meetings develop the Elders; they give them excellent training and inspire them with confidence and courage in standing before the people. This is true, especially of open-air meetings. Opportunities to hold open-air, cottage and hall meetings should be eagerly sought and made use of. One should not expect the Conference President to provide meeting places; that depends or should depend upon the initiative of each individual missionary. Because there is no meeting place in the field into which one is sent is no reason for assuming that the holding of meetings is not a part of your work. In this respect every Elder should feel the responsibility of his calling and per-

form his duty as though his field were a Conference and he the Conference President. In conducting meetings remember the injunction the Lord gives in the Doc. & Cov. Sec 46: 2: "It always has been given to the Elders of my Church from the beginning and ever shall be to conduct all meetings as they are directed and guided by the Holy Ghost." God will surely come to our aid when we stand before the people to preach the Gospel. Through our necessity only we are blessed. To shun the labor requiring the support of our Heavenly Father is subversive of spiritual growth. (See Book of Moses 6: 31-33.) "Ye receive no witness until after the trial of your faith." (Ether 12:6.) The Prophet Joseph Smith said: "When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, 'that man has preached a powerful discourse, a great sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble; and ascribe the power and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to preach."

Commence the meeting promptly at the appointed time. In announcing the hymn state the page or number, and read the first verse in a clear, distinct tone of voice. While your companion is addressing the congregation, do not read a book, or converse with another Elder or person unless it is absolutely necessary. A presiding officer can infuse a spirit of interest in the congregation if he himself is interested and conducts the meetings in a spirited manner. Select the first two hymns before the hour of meeting. A hymn sung by the congregation between the discourses stimulates and revives the interest and produces an increased flow of the Spirit. God is not the author of confusion, therefore encourage order in all meetings. Be supplied with books, tracts and a Book of Mormon at each meeting. Greet people at the door with a hearty

handshake and shake hands with them before they leave the room. Be sociable, but not boisterous or too familiar.

HYMNS.

Bishop Charles W. Nibley says: "Let us have more of community singing, congregational singing. Let us sing the songs of Zion. They carry with them a spirit and an influence that cannot be found with any other songs, and they thrill the soul as nothing else will touch it and thrill it. Invite our neighbors to our meetings that they also may enjoy the spirit of song with us."

PRAYER.

Y. M. M. I. A. Manual, 1907-8.

"Prayer promotes spiritual growth, because it feeds the mind with spiritual food by placing the spirit of man in the environment of the Spirit of God and the petitioner in communion with the Holy Ghost. It gives rest to the soul. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.' (Matt. 11:28-30.) Prayer provides spiritual exercise, and so keeps alive, active and strong the eternal spirit in man, enabling it to master the physical and so overcome the passions of the flesh. Prayer places a man in a pure atmosphere where God's Spirit takes hold of the hand to lead, and enters the mind to direct; and in such environment clean thoughts thrive, and are manifest in good and noble actions. Prayer keeps you in the faith. No man can depart from the right or apostatize, as long as he prays in the proper spirit. Prayer is one of the most valuable habits that a young man can form; it is a safeguard in youth, a comfort and a pillar of power and

strength in middle life, and in old age a consolation that takes from death its sting and from the grave its victory."

"Man must pray if he would be in harmony with God—pray vocally and in secret as has been enjoined; then he should go forth refreshed by such communion, with the spirit of prayer in his heart, to work for the fulfilment of his prayer."—*Elder James E. Talmage.*

A fervent prayer is often more effective than a sermon. Christian people expect calling ministers to pray with them before leaving. Opportunities to pray in the homes of the people should be sought. Failure to do so will leave an unfavorable impression. Federal, State and City officers should be prayerfully remembered in gatherings where the highest expression of the composite soul of the audience is love for this most glorious government. "Prayer is the soul's sincere desire, uttered or unexpressed."

SEARCH THE SCRIPTURES.

The standard works of the Church are the Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. They are our written authority in faith and doctrine. From these books we prove the belief and doctrines of the Church. The Elders should be earnest and diligent students of the Bible and the Book of Mormon, for the Lord says: "And again, the elders, priests, and teachers of this Church shall teach the principles of my Gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the Gospel." (Doc. & Cov. 42:12.) We are informed in the 17th chapter of Alma, that the sons of Mosiah, who went on a mission to the Lamanites, "had waxed strong in the knowledge of the truth; for they were men of a sound understanding, and they had searched the Scriptures diligently, that they might know the word of God." In the Doc. & Cov., Sec. 88:118, we are commanded to "seek learning even by study, and also

by faith." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

"It is well known that in some Christian families in the world, it is the custom to make the reading of the Scriptures a part of the family worship, and our Elders when visiting in such families are called upon to read the Scripture lesson before engaging in prayer.....The desirability of our Elders being prepared to acquit themselves well on such occasions as named above, is obvious, and to do that each one should have in mind a number of suitable chapters or parts of chapters of the Scriptures with which he is familiar, which are appropriate for inspiring the true spirit of worship, and which he can read effectively.....Correct pronunciation should be taught and insisted upon and practiced until it shall become habitual."—*Seventy's Course in Theology, First Year.*

THE SPIRIT OF THE BOOK OF MORMON.

In the 3rd Volume of "A New Witness for God," by Elder B. H. Roberts, there is a very interesting and instructive chapter devoted to the spirit of the Book of Mormon. The author points out that men have gone to that book in despondency, and have come away cheered; they have gone to it in sorrow, and have come away comforted, with faith and hope and charity renewed. It created for them a firmer faith in God. Its moral and spiritual standards they find to be the highest and noblest. The Prophet Joseph Smith declared on one occasion that "The Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book."

The late President George Q. Cannon, in his work entitled, "My First Mission," makes the following statement respecting the influence exerted over his spirit by

reading the Book of Mormon when he was serving as a missionary in the Hawaiian Islands: "It was then I found the value of the Book of Mormon. It was a book which I always loved. If I felt inclined to be lonely, to be low-spirited, or homesick, I had only to turn to its sacred pages to receive consolation, new strength and a rich outpouring of the Spirit. Scarcely a page that did not contain encouragement for such as I was. . . . Let me recommend this book, therefore, to young and old, if they need comfort and encouragement. Especially can I recommend it to those who are away from home on missions. No man can read it, partake of its spirit, and obey its teachings, without being filled with a deep love for the souls of men, and a burning zeal to do all in his power to save them."

FAST OFFERINGS SHOULD BE OBSERVED.

The Saints should be taught to observe the first Sunday in every month as fast day and pay the equivalent of their food for that one day unto the Lord as an offering, to be used in assisting in the support of those who are destitute.

ON ADMINISTERING CHURCH ORDINANCES.

President Joseph F. Smith in Improvement Era, Sept., 1911.

From time to time questions come to the editors asking for instructions in detail on what words should be used in the performance of Church ordinances. There seems to be a tendency among some of the Elders to reduce every blessing and ordinance to a set form. Doubtless their intention is to perform the ordinance correctly

and effectively, but it should be remembered that the blessings of the sacrament and the formula for baptism are about the only forms which the Lord has seen fit to reveal. Perhaps because He desires to prevent His servants from being too mechanical in officiating in the ordinances of the Gospel. He intends without doubt that the Spirit of the Lord should be left to give appropriate utterance in harmony with the time, the place, the occasion, and the condition.

Lately some questions on technical expression in consecrating and anointing with oil have come to hand. In the healing of the sick, it is well to remember that in the word of the Lord (Doc. & Cov. 24:13,14,) to the Saints, the Elders are enjoined not to require miracles without being directly commanded of the Lord. An exception is made in the matter of healing the sick, casting out devils, and against poisonous serpents; and even then, the Elders are commanded not to cast out devils or heal the sick, except it be required of them by those who desire it done. It is clear that the Elders are to hold this holy ordinance sacred. They are not carelessly and indiscriminately to exercise the power of the Priesthood conferred upon them in the matter of healing, except as, first, they are commanded of the Lord; or, secondly, as called upon by those who desire to be healed.

The Latter-day Saints believe in the power of God to heal the sick through the administration of the Priesthood. They believe that the signs promised in the Scriptures do follow the believer, that through faith in Christ, and in the ordinance which He has instituted, men and women may be healed, and may do many wonderful works. They believe that through the Priesthood, the servants of Jesus Christ may cast out evil spirits, speak in tongues, lay hands on the sick, in His name, to their recovery; and that by the power of faith in Christ, people may be preserved from poisonous reptiles, and other dangers.

Ancient and modern Scriptures are clear in stating

the general manner of healing the sick. We are told in the word of the Lord to the Prophet Joseph: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. . . . And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (Doctrine and Covenants 42:43, 44, 48.)

Again, the Apostle James declares to the former-day Saints:

"Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14, 15.)

In the experience of Christ on this continent when He healed the Nephites and blessed their children, as related in III Nephi 17, we have again a concise and general outline of the manner of healing and blessing the sick who have faith.

It appears from these examples that the Lord has at no time seen fit to give the detailed wording of these ordinances, but has left it to the discretion of the officiating Elder and the dictation of the Spirit of the Lord.

The question has been asked us: Which is correct to say in consecrating oil, "for the healing of the sick," or "for the anointing of the sick?" Our questioner here enters technically into details which were better left entirely to the spirit of the occasion. There is no set form for "consecrating oil," though it would appear that the consecration is intended for both the anointing and the healing of the sick. The ordinance should be performed under the inspiration of the Holy Spirit, and such words

should be used as are consistent with what is being asked for. We should remember that the oil should be consecrated, dedicated and set apart for holy purposes, to be used in the household of faith, "for the healing of the sick" or "for the anointing of the sick." Both phrases may be used with propriety. It should be remembered, however, that it is the prayer of faith that saves the sick, and the Lord who raises them up, not the oil, though we are commanded to anoint with oil, in the name of the Lord. (Doctrine and Covenants, 42:44, 48; 35:9, 15.) And a word to Elders on anointing. To anoint is to rub over with oil. A drop applied to a head covered with artifices in the hair, so that the oil cannot reach the body, is not anointing, does not comply with the commandment, and, in my opinion, is null and void.

Another similar question is asked: In sealing the anointing, should the following words be used: "And cause that this oil shall penetrate your system?" As stated before, there is no form for sealing the anointing; that also should be done according to the inspiration and dictation of the Holy Spirit; however, it seems reasonable that it is not the oil, but the power and influence of the Spirit of God, that we pray may penetrate the system, to his healing. It would be perfectly appropriate to say, "and cause that this ordinance may have effect according to our faith, that the healing influence of the Spirit of God may penetrate his system, that the sick may be saved and that God will raise him up."

One more thought, men are not heard for their much speaking. Direct, simple, heartfelt supplication for what we want and need is the best and most effective order of prayer. What prayer could be more appropriate to the apostles of Christ, whom he was sending out to preach the Gospel without purse or scrip, than, "Give us this day our daily bread?" But to a person who has his thousands and his millions, such a prayer is not appropriate. He should ask when he prays for the things that he needs. Also our prayers should be short, simple and to the point.

I remember on one occasion a number of the authorities visited Erastus Snow when he was very sick; one of them asked if he desired the brethren to administer to him, "Yes, indeed, I do; but I don't want them to smother me with long prayers," was his answer.

But let us repeat again, that rather than having set forms, the Elders should live so that they may have the inspiration of the Spirit of God, when called upon to officiate in the ordinances, then their prayers will be simple, direct, appropriate and effective in the sight of God.

ADMINISTERING TO THE SICK.

The Elders should remember to consecrate the olive oil ordered through the office, for unless a request is made by those ordering it, this will not be done. The best grade of olive oil is carried at the Mission Office and can be ordered for both Saints and Elders. In localities where a good quality of olive oil can be obtained the Elders may purchase it there. Keep the oil in a cool, dark place, as exposure to the light will in time, as well as age, make it rancid and unfit for its holy purpose.

"Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." (James 5:14, 15.) The law of the Lord to the Saints in this Dispensation is that the Elders of the Church, two or more, shall be called to administer to the sick by the laying on of hands. "And whosoever among you are sick,...the Elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." (Doc. and Cov., Sec. 42:43, 44.) "To some it is given to have faith to be healed. And to others it is given to have faith to heal." Both of these gifts should be cultivated and exercised in the spirit of humility

and faith. The following general outline and suggestions respecting the manner of anointing the sick and confirming the anointing will perhaps be of service to the inexperienced Elder.

The Elder that anoints should pour the oil from the bottle in which it was consecrated upon the crown of the head of the sick person. It is unnecessary to use a spoon. There is no commandment that the sick should take the oil internally. Through the anointing the power and the healing influence of the Spirit of the Lord will be conducted to the whole system, and the prayer of faith will save the sick.

After calling the sick person by his or her name, the Elder will anoint in the name of Jesus Christ, and in the authority of the Holy Priesthood, to the end that the sick person may be made whole and restored to health. He should not seal the anointing unless he is alone. His companion will seal the anointing, offer the prayer of faith, that shall save the sick, and when moved upon by the Spirit will rebuke the disease and bless the sick with life and health. The sealing of the anointing, like the anointing, is done, of course, in the name of Jesus Christ and by the authority of the Holy Priesthood. The Elder that anoints officiates alone, and he uses the personal pronoun, "I." When the anointing is sealed, the two or more Elders present lay their hands upon the head of the sick person, and the one who seals the anointing will use the word "we." Officiate in this ordinance, brethren, in the spirit of humility and faith, and with an eye single to the glory of God.

An afflicted missionary should exercise faith in the healing power of the Priesthood through prayer and the administration of his companion rather than rush to a doctor with every slight ailment. Living faith which will save the souls of the righteous will heal the afflictions of the faithful.

The following instructions relative to this ordinance, are taken from the Y. M. M. I. A. Manual, 1902-3: "The

ordinance of administering to the sick usually consists of two parts: The anointing and the prayer of faith. The first is performed by one of the Elders, and the sealing of the anointing is performed by all the Elders gathering around the person and laying hands on him or her, one of them offering the prayer. The words to be used are not prescribed. In the anointing, it is necessary to use the name of Messiah and to invoke the power of the Priesthood; witnessing that the anointing is performed for the purpose of healing. In sealing the anointing the same name and authority should be used, and the statement made that the anointing for the healing of the sick is sealed, the disease rebuked, and the blessing of health promised. Any additions, conditions or promises that are dictated by the inspiration of the Lord, should, of course, be set forth in the prayer. Those officiating should exercise the strongest possible faith for the patient's recovery, and place themselves thoroughly under the influence of the Spirit of the Lord. Because in such cases much depends on the faith of the Elders and the spirit that accompanies them. Faith to heal the sick is one of the most desirable gifts of the Gospel, and should be sought by all the Elders; and they should be in readiness at any time to exercise this power in behalf of the unfortunate."

The Elders of the Church are to be called or asked to offer the prayer of faith for the sick. Unto the Prophet Joseph Smith, the Lord said, respecting the healing of the sick:

"And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written."
(Doc. & Cov. 24: 14.)

INSTRUCTING CANDIDATES FOR BAPTISM.

The principles of the Gospel and the duties of Saints should be fully explained to believers before they enter the

waters of baptism. The law of tithing should be taught to converts before they are baptized. It is absolutely essential that they believe with all their hearts that Jesus is the Christ, and that Joseph Smith was a prophet of God. The solemnity and sacredness of the ordinance of baptism should be impressed upon their minds. There is a time and place for everything. The Elders ought not to question the converts at the water's edge as to their knowledge of the Gospel. All that should be attended to before that time. When the eunuch asked for baptism, Philip replied, "If thou believest with all thine heart, thou mayest." The Gospel's message comes to the convert's heart as well as to his understanding and this "heart knowledge" of the truth of the Gospel, is to every man who has it the most direct testimony. "Man looketh on the outward appearance, but the Lord looketh on the heart." He knoweth the hearts of all men. Baptized believers should be confirmed members of the Church without unnecessary delay. When the Holy Ghost has been bestowed upon them "the things of God," which we are told, "knoweth no man but the Spirit of God," will be made known unto them. It will "teach them all things" and "guide them into all truth." They will read and understand the Scriptures in the "newness of the Spirit and not in the deadness of the letter," "for the letter killeth, but the Spirit giveth life." We are to know the truth of all things by the power of the Holy Ghost. The Elder officiating should send the convert's genealogy to the Conference or Branch President on the blanks furnished for that purpose, and the President will send the member a certificate of membership, and a letter welcoming him into the Church and encouraging him to be faithful and to live a godly life in Jesus Christ. The Elders are instructed not to baptize a married woman without first having obtained her husband's consent; and the consent of parents must be secured before children under age are baptized. Do not be in a hurry to baptize young ladies even if not under age when parents object.

"And unto those who do not belong to the church, I speak by way of invitation, saying, Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life." (Alma 5:62.)

Where a person whose baptismal record has been lost, and is not on the Church records, or for any other reason makes application to renew their baptismal covenants by baptism, refer such application to the Mission President before action is taken on it.

HOW TO BAPTIZE.

In the 20th Section of the Doctrine and Covenants, verses 72:74, the Lord gives the exact mode of performing this sacred ordinance. These are his words: "Baptism is to be administered in the following manner unto all those who repent: The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water." The Elder officiating should hold securely in his left hand the hands of the person being baptized. He should raise his right hand and arm to the square and after "Amen" his right hand should be placed on the back of the one being baptized, thus rendering assistance in "coming up out of the water."

Elder James E. Talmage, in "The Articles of Faith," Lecture 7, paragraphs 12, 17, says: "There is no ordinance of 're-baptism,' in the Church distinct in nature, form, or purpose, from other baptism; and, therefore, in administering baptism to a subject who has been formerly baptized, the form of the ceremony is exactly the same as in first baptisms. . . . Repeated baptisms of the same person

are not sanctioned in the Church. It is easy to fall into the error of believing that baptism offers a ready means of gaining forgiveness of sins however oft repeated. . . . Neither the written law of God, nor the instructions of His living Priesthood, designate baptism as a means of securing forgiveness by those who are already within the fold of Christ. Unto such, forgiveness of all sin, if not unto death, has been promised on confession and repentance with full purpose of heart. . . . If we covenant with the Lord at the waters of baptism, and thereafter seek to observe His law, He is merciful to pardon our little transgressions, through repentance sincere and true; and without such repentance, baptism, however oft repeated, would avail us nothing."

HOW TO CONFIRM.

In confirming the baptized believer into the Church, there is no form given by revelation, but there are a few suggestions that may be made, by way of counsel to the Elders, that will be very beneficial if remembered. When you attend to this ordinance, do not say "We lay our hands upon your head TO confirm you a member of the Church," but say "We lay our hands upon your head AND confirm you a member of the Church."

A baptized person is properly confirmed a member of the Church if the following words are used: Calling the candidate by name—"In the name of Jesus Christ, and by authority of the Holy Priesthood, we lay our hands upon your head and confirm you a member of the Church of Jesus Christ of Latter-day Saints and say unto you, 'Receive ye the Holy Ghost,' Amen."

THE SACRAMENT.

Jesus took bread and blessed it, and gave it to His disciples, saying, "Take, eat; this is my body; this do in

remembrance of me." After which, in taking the cup, He blessed its contents, and administered it to them with the words: "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins." To the Nephites He said: "And this shall ye always observe to do, even as I have done. And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you." He admonished them not to partake of it unworthily. (3 Nephi, chapter 18.)

For Paul on the Sacrament, see 1 Cor. 11:26-29.

For modern Revelations on the Sacrament, see Doctrine and Covenants, Sec. 46: 4 and 5, and Sec. 27.

Water authorized in place of wine, see Doctrine and Covenants, Sec. 27:2-4.

The forms of prayer for blessing the bread and water should be followed word for word, as the Lord has given them. Every Elder should memorize these prayers. He should offer these prayers in an humble, fervent spirit, with feeling and not in a mechanical, hasty, indifferent manner. The vessels used for holding the bread and water should be clean, and wherever possible the table should be covered with a clean white table cloth. This sacred ordinance should be observed in the spirit of humility. Read Doctrine and Covenants, Sec. 20:75-79. It is the practice that only the Elder who offers the prayer kneels in the administration of the Sacrament.

Children are considered as members of the Church without baptism until they arrive at the age of accountability. The Church authorities have directed that the Sacrament be administered to such children. Parents should be taught that it is their duty to have their children baptized when they are eight years of age, and children should be taught that after they have been baptized and confirmed in the Church, the partaking of the Sacrament has to them an added significance in that it marks a

renewal of the covenants they made in the waters of baptism.

A non-member who partakes of the Sacrament should not be embarrassed or offended by being told that he ought not to have partaken of it. At many Sacrament meetings strangers are present. Offense will not be given and misunderstanding will not occur if the brethren, before the blessing on the bread is spoken, will say, "We will now administer the Sacrament to the members."

CONFERRING THE PRIESTHOOD.

There are in the Church two Priesthoods, viz.: the Melchizedek and Aaronic, including the Levitical Priesthood. (Doc. and Cov., Sec. 107:1.) The Aaronic Priesthood includes the Levitical. Appended to and growing out of the two Priesthoods are the various offices. The Aaronic Priesthood is called the Lesser Priesthood because it is an appendage to the greater or the Melchizedek Priesthood. Those holding the latter Priesthood may officiate in all the offices of the Lesser Priesthood. No one should be ordained to the Priesthood without the counsel and approval of the Mission President. There should be no sudden or unnecessary ordinations.

Before the one to receive the Priesthood is consulted, the proposed ordination should be submitted to the Conference President and also to the Mission President.

There is no set form of words given to be used in ordinations to the Priesthood. A few suggestions, however, in relation to the manner of ordaining may be helpful. For example, after calling the person by name, the officiating Elder might say: "In the name of Jesus Christ, and by the authority of the Melchizedek Priesthood vested in us, we lay our hands upon your head and confer upon you the Melchizedek Priesthood, and ordain you an Elder in the Church of Jesus Christ of Latter-day Saints." If the Spirit prompts, other words or blessings may be added.

If the Lesser Priesthood is to be conferred, the word, "Aaronic" should be used instead of the word "Melchizedek" and the word "priest," "teacher" or "deacon," as the case may be, instead of the word "elder." Read the 3rd chapter of Moroni on this subject.

After either the Aaronic or Melchizedek Priesthood has been once conferred, it is not necessary to do so again in ordaining members to higher offices in the Priesthood.

A certificate of ordination, signed by the Mission President, will be sent from the office to the persons thus ordained to the Priesthood. All proposed ordinations should first be submitted to the Mission President.

THE HONOR AND DIGNITY OF PRIESTHOOD.

By Elder James E. Talmage, of the Council of the Twelve.

Many able investigators have expressed surprise and admiration over the plan of organization on which the Church of Jesus Christ of Latter-day Saints is founded. A critical observer who had devoted time and skill to the study of the Church, viewing it solely as a human institution, is credited with this expressive summary of conclusions: "The 'Mormon' Church is a magnificent organization splendidly officered."

Without caste distinction as between clergyman and layman, with no order of salaried ministers or professional preachers, the Church provides service for every member who is able and willing to labor in the ministry. The bestowal of the Priesthood is a blessing reserved for no privileged few; every worthy man in the Church may confidently aspire to some measure of this sacred investiture. Ordination to any office in the holy order of authority and power imposes responsibility, separately and individually, upon each recipient. While every holder of this divinely-appointed commission is an officer in the Church, there are numerous official positions of specific

character to which worthy members are called and appointed. Even in the several quorums, each comprising members who have been ordained to the same office in the Priesthood, there are of necessity positions of presidency and administrative service.

Priesthood is the authority delegated to man to minister in the name of Deity. It is a power such as no one can assume on his own initiative; it is an endowment from the powers of heaven; "and no man taketh this honor unto himself, but he that is called of God as was Aaron." (Heb. 5:4.)

Men may form associations for and among themselves; they may create institutions and establish authority to administer the affairs thereof; men may set up governments, as municipalities, states, and nations, and may provide for the enactment of laws and ordinances by which members of the organization are to be governed. The official acts of legally constituted authorities within all such jurisdictions are binding to the extent and for the purpose that the law may provide. Authority in all properly established institutions of men should be duly recognized and obeyed; the men in whom that authority is vested should be respected, if not for their personal merits or worthiness, at least because of the office they hold. If such recognition be due to authority originated and established by man, what shall be the measure of respect rightfully attaching to the Holy Priesthood, which is the embodiment of an authority beyond all human power to create or to secure?

Concerning the Twelve who ministered with Him, our Lord specifically declared that He had chosen them; their exalted ordination was not of their own causing nor seeking. (See John 15:16; compare 6:70.) To-day the Church proclaims that "a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel, and administer in the ordinances thereof."

Appointment to office in the Church entails the

ordination or setting-apart of the person so chosen; and the responsibility of faithful service is an individual requirement which he cannot evade and must not ignore. Those through whom the call came to him, those by whom he was designated and perhaps ordained, those who preside over him because of their office of broader scope and higher rank, they are as surely held answerable for their acts as is he for his; and of every one shall be demanded a strict and personal accounting for his stewardship, a report in full of service or of neglect, of use or abuse in the administration of the trust to him committed. The sense of responsibility belonging to office may be obscured in part by the honor and distinction inseparably associated therewith. Yet this ought not to be. The spirit of every calling in the Lord's work is that of ready service; the officer is the servant of those for whom he ministers. There are no positions of honor without service, no empty titles, no *brevet* rank, in the Church of Christ. Honorary positions, sinecures, influence dissociated from responsibility, titles that are but names, these shadows without substance are sometimes tolerated or fostered as features of human institutions; but the Divine plan of organization and government is not so belittled.

Titles expressive of rank or attainment among men are to be respected as their significance requires. Being of man's creation they may be used as recognized propriety established by custom and as good taste may allow. There is no offense against sanctity, nor any serious impropriety, in addressing an officer of army or navy, a judge, a senator, a doctor, or a professor by his title, even in ordinary converse; though the customs of good etiquette suggest the careful and sparing use of distinguishing titles. In formal and official procedure titles expressive of rank or achievement are in place.

In the use of titles pertaining to the Holy Priesthood the obligation of care is vastly greater. Remember that the higher Priesthood is described as being "after the order of the Son of God," but is designated by the name of a

man, Melchizedek, "out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name." (See Doc. and Cov. 107:2-4.)

The presiding officer of the Church may be and should be spoken of and addressed as "President;" this is true also of the Counselors in the First Presidency, for each of them is a President as the Lord hath said (Doc. and Cov. 107: 22, 24, 29); but it is not proper to speak commonly of the President of the Church, and even grossly incorrect to address him, as "Prophet," "Seer," or "Revelator," though these exalted titles are specifically his, and belong also to each of his Counselors, to each of the Twelve, and to the Presiding Patriarch of the Church. These are designations of spiritual powers and functions, and are of too sacred a character to be employed as common appellations. The title "President" is used in secular as well as in ecclesiastical application; in the latter connection it may be regarded as expressive of executive authority in the Priesthood, rather than a specific designation of Priesthood itself; it may therefore be used as occasion requires in speaking of or to the president of a stake, mission, conference, or branch, or the president of a quorum, council, or other organization.

The title "Bishop" is expressive of presidency; the Bishop is specifically the presiding officer over the lesser or Aaronic Priesthood in his ward, and is, moreover, president of the ward as an organization; it is, therefore, strictly within the bound of propriety to refer to him and to address him by the title of his office; but it would be improper to make common his title of "High Priest," though none but High Priests officiate as Bishops in the Church to-day.

The title "Apostle" is one of special significance and sanctity; it has been given of God, and belongs only to those who have been called and ordained as "special witnesses of the name of Christ in all the world, thus differing from other officers in the Church in the duties of their calling." (Doc. and Cov. 107:23.) By derivation

the word "apostle" is the English equivalent of the Greek *apostolos*, indicating a messenger, an ambassador, or literally "one who is sent." It signifies that he who is rightly so called, speaks and acts not of himself, but as the representative of a higher power whence his commission issued; and in this sense the title is that of a servant, rather than that of a superior. Even the Christ, however, is called an Apostle with reference to His ministry in the flesh (Hebrews 3:1); and this appellation is justified by His repeated declarations that He came to earth to do not His own will, but that of the Father by whom *He was sent*.

Though an Apostle is thus seen to be essentially an envoy or ambassador, his authority is great, as is also the responsibility associated therewith, for he speaks in the name of a power greater than his own—the name of Him whose special witness he is. When one of the Twelve is sent to minister in any stake, mission or other division of the Church, or to labor in regions where no Church organization has been effected, he acts as the representative of the First Presidency, and has the right to use his authority in doing whatever is requisite for the furtherance of the work of God. His duty is to preach the Gospel, administer the ordinances thereof, and set in order the affairs of the Church, wherever he is sent. So great is the sanctity of this special calling, that the title "Apostle" should not be used lightly as the common or ordinary form of address applied to living men called to this office. The quorum or council of the Twelve Apostles as existent in the Church to-day may better be spoken of as the "Quorum of the Twelve," the "Council of the Twelve," or simply as the "Twelve," than as the "Twelve Apostles," except as particular occasion may warrant the use of the more sacred term. It is advised that the title "Apostle" be not applied as a prefix to the name of any member of the Council of the Twelve; but that such a one be addressed or spoken of as "Brother.....," or "Elder.....," and when necessary or desirable, as in announcing his

presence in a public assembly, an explanatory clause may be added, thus, "Elder, one of the Council of the Twelve."

The word of modern revelation expressly states that "An Apostle is an Elder." (See Doc. and Cov. 20:38; compare also paragraphs 2 and 3, same section.) So also every person ordained to the higher or Melchizedek Priesthood is an Elder whatever his special office in the Priesthood may be. We do not, and indeed should not, use the terms "High Priest" and "Seventy" as prefixed titles; the designation "Elder" is usually sufficient, and even that should be used with care and reverence. Brethren laboring in the mission field may well substitute the term "Brother" for "Elder" in common usage; though in announcements and publications involving the specification of position or authority, the title "Elder" may be wholly proper. The same care should be observed in the use of all distinguishing titles belonging to Priesthood. Though a man be ordained to the exalted and honorable office of Patriarch, he is still an Elder, and the special designation "Patriarch" is not to be used in every day converse.

What has been said concerning the Holy Priesthood and the sanctity of names and titles associated therewith, applies in a measure to the Church as a body, and to the members thereof as individuals. The name of the Church to which we belong is of unusual significance—"The Church of Jesus Christ of Latter-day Saints." It is a proclamation of the unique position claimed by the organization among the multitudinous sects and churches of the day. While this distinguishing name has been given by revelation (Doc. and Cov. 115:3, 4), it is to be employed with due respect to the sacred name of our Savior embodied in the general title. Usually it is preferable to speak of "The Church" rather than to use the full title; though of course, in any connection in which ambiguity or uncertainty may appear, the full name of the Church may be properly used. The members are known as Latter-day

Saints, and this name is of sacred import. The term "Saint" strictly applied means "one who is holy," that is to say one who is set apart or has separated himself from those who profess not as he does, in sacred belief and practice. It is more appropriate to speak of those who belong as "Members of the Church," rather than as the "Saints," except as particular and special occasion may indicate otherwise.

Every member of the Church, and more especially every bearer of the Priesthood, should strive earnestly and prayerfully to be worthy of the sacred and distinguishing title belonging to his position; the title itself should be held in reverence, and the profession it signifies ought to be regarded as sacred.

"THEY HAD BETTER KEEP AWAY."

President Joseph F. Smith, at the close of the Eighty-third Semi-Annual Conference, October 6, 1912, in speaking of the missionaries who had died in the Mission fields, two of whom were drowned, gave the following timely caution and counsel:

"I am sorry to say it, but if these two boys, recently drowned, had kept away from those rivers, where they had no special duty, or calling, they would not have been drowned as they were. I would like it to be understood by the Presidents of Missions, and by the Elders that are out in the world, that it is not a good thing, neither is it at all wise for our Elders to go out on excursions on dangerous lakes, or streams, or bodies of water, just for fun. They had better keep away. The Lord will protect them in the discharge of their duty: and if they are more careful of their health, there will not be so many of them become a prey to disease. We know of some of the incidents that were the cause of the death of some of our brethren who have passed away in the Mission field. They lacked caution. They did not exercise the best wisdom and

judgment. They went too far for their strength, and were not as careful of themselves as they ought to have been. I do not speak this to blame these brethren. I have not the least doubt but they have done according to the best wisdom they possessed; but there is such a thing as over-doing. A man may fast and pray until he kills himself, and there isn't any necessity for it, nor wisdom in it. I say to my brethren, when they are fasting, and praying for the sick, and for those that need faith and prayer, do not go beyond what is wise and prudent in fasting and prayer. The Lord can hear a simple prayer, offered in faith, in half a dozen words, and He will recognize fasting that may not continue more than twenty-four hours, just as readily and as effectually as He will answer a prayer of a thousand words and fasting for a month. Now, remember it. I have in mind Elders now on missions, anxious to excel their associates, each wants to get the most "Red marks" of credit, and so he will exert himself beyond his strength; and it is unwise to do it. The Lord will accept that which is enough with a good deal more pleasure and satisfaction than that which is too much and unnecessary. It is good to be earnest, good to be diligent, to persevere, and to be faithful all the time, but we may go to extremes in these things, when we do not need to. The Word of Wisdom dictates that when we become weary we should stop and rest. When we are threatened with exhaustion, through over-exertion, wisdom would caution us to wait, to stop; not to take a stimulant to urge us on to greater extremes, go where we can retire and rest and recuperate according to the laws of nature. That is the best way to do.

"Now, I don't blame my dear brethren who have met with death abroad; yet, I wish they could and would escape it."

REPORTS.

Elders should mail their reports so that they will reach the office not later than Monday night. Where Elders are laboring in the country, where there is a rural route delivery and the mail is not gathered up Saturday afternoon, the report for the week should be closed Friday night and mailed early Saturday morning. In such cases the work done for the remainder of Saturday may be carried over and added to the next week's report. But close up the report for the week on Saturday night when you are reasonably certain that by mailing it Saturday night or Sunday morning it will reach Conference or Mission headquarters on Monday. Be careful to write plainly on your report your name and postoffice address. Spell correctly the name of the place where you report at, because your mail is sent to the postoffice address you give on your weekly report. If you are in doubt as to the proper way to spell the name of the place, or whether there is a postoffice there, consult your map. By exercising this care your mail will reach you; otherwise, it may go astray.

SEND YOUR STREET NUMBER.

Elders laboring in cities should send to the Mission headquarters their street number, so that in case it is necessary to telegraph you, or send a special delivery letter, you can be reached quickly. Put your street number on every report you send the Mission or Conference headquarters. This is important.

ORDERS.

In ordering clothing, shoes, etc., through the Mission Office, be careful to write plainly the correct measure or size. In ordering money, books, tracts, clothing, merchandise,

etc., use a separate order blank for each of the above named articles. Books and tracts may be included in the same order. Please do not order in a letter. Try to include all items in one regular weekly order, and mail your orders so that they will reach the office not later than Monday. On Wednesday, the express, second-class mail, the "Liahona," "Deseret News," the "Era" and your home papers are sent out from the office.

Be careful to write plainly and spell correctly the name of the place you order your money, books, tracts and merchandise sent to. By exercising this care your mail, literature, etc., will very seldom fail to reach you, but where the wrong postoffice address is given, or where it is incorrectly spelled, the letters fail to reach you, also the literature, and extra postage has to be sent to have the books and tracts returned. Be sure to give your street address on each week's report.

TITLES TO CHURCH PROPERTY.

Refer all questions relating to titles to Church property to the Mission President.

USING MISSION CHECKS.

The Missions in the United States have adopted the method of sending money ordered from the office by the Elders by check instead of currency. The results have been excellent. Following are some of the reasons for deciding to use checks: It is much safer to send money by check. To cash a check you will be brought into contact with bankers, business men, merchants, and men of affairs. You will in this way become acquainted with these men, and they will thus have an opportunity of becoming acquainted with you and your work first hand. We are being constantly encouraged and admonished by our

leaders to seek for and to make opportunities to preach the Gospel. In presenting the Mission checks to bank officials and business men, you will gain courage and make friends that will stand by you. These men wield a strong influence in the communities where they reside. You are not advised to start up a Gospel conversation when you present the check to be cashed, but be ready to give a reason for the hope that is within you. Many of these men will ask you about your business, the Church you represent, and the doctrines you are teaching. In many cases you will be able to sell a Book of Mormon or other book to them, or to leave a tract with them. In these days when our enemies are doing their utmost to turn the people, and especially the business men against us, it behooves us, it becomes our bounden duty to eagerly embrace every opportunity to reach men of affairs, and to reach them in a business way is an excellent plan.

Handling checks will acquaint you with business methods, as well as with business men. It will not be a great while before the Mission checks will be as well known as our tracts. The smaller the amount the check calls for the easier it will be to get it cashed. Some little difficulty may be experienced in some places at first in cashing checks, but if we take hold of this proposition with a willing mind, and determine with the help of the Lord to make a success of it, the Elders, Mission and Church will gain more prestige with the business men in the Mission.

RECORD OF CHILDREN BLESSED.

In the "Record of Children Blessed" record only the names and genealogies of those children one or both of whose parents are members. When children not of Latter-day Saint parentage are blessed, their names should not be entered in that Record, and the Elders should not report them on the genealogical blanks, but they should keep an individual record of such blessings.

BLESSING OF CHILDREN.

Elders should encourage the blessing of children even among non-members. Report all blessings to Mission Office, advising which parent belongs to the Church, if either, and certificates of blessing will be furnished.

If a child is not baptized when eight years of age, the matter should be called to the attention of parents or guardians and every effort made to have it baptized. The child may be carried on the "Record of Children Blessed" until it is nine years of age. It may be retained on the record for an additional period of time when through sickness or other causes the ordinance of baptism cannot be performed. When the name of a child has been carried on the "Record of Children Blessed" for the time specified, and there is no special reason why the child should not be baptized, the entry should be cancelled and a notation to that effect made in the "Remarks" column of that Record. Children who may afterwards be baptized should be reported as new members baptized. No names should be cancelled on the "Record of Children Blessed" except with the knowledge and consent of the President of the Mission.

SUBSTITUTING TRACTS.

Occasionally the printers disappoint us in delivering our tracts, and as a result we are sometimes out of the kind ordered by the Elders. When this occurs and the Elders give no second choice, some other kind is substituted, and the Elder should receive them in a kindly spirit, and use them.

We do our best to always keep on hand a large supply of all the literature the Elders use, but once in a while circumstances over which we have no control delay the arrival of the tracts and books for a few days.

ELDERS SHOULD TRAVEL TOGETHER.

“And ye shall go forth in the power of my Spirit, preaching my Gospel, two by two, in my name.”—Doc. & Cov. Sec. 42:6. “The Lord.....sent them two and two before His face into every city and place whither He himself would come.” (Luke 10:1.)

Elders laboring in the country should always go in pairs, never singly. Where Elders are laboring in a city, they need not go in pairs to a person's house to distribute tracts; one may be on the other side of the street, or even canvassing on a different block, but still they should not be separated for any great length of time. Elders are less liable to be falsely accused when they are together. “In the mouth of two or three witnesses shall every word be established.” (2 Cor.13:1.) In filling an appointment to visit a person, or a family, whether members or non-members, an Elder should always be accompanied by his companion, a local member or friend. He will thus escape being ensnared. Then, again, in traveling together, the Elders have the companionship and protection of each other.

TEMPLE WORK.

Saints who desire Temple work done for themselves or their dead kindred will consult the traveling Elders and the Conference President. This work can be arranged for only through the Mission President. Blanks with instructions will be furnished in such cases.

The names of worthy Saints who have died in the Mission without having gone through the Temple and who have no living representative to do the work for them, should be sent to the office and the Temple work for them will be attended to.

“It is desired that you will make yourself familiar with this subject, so that you may be enabled to assist the members of the Church, in your district,

in acquiring an understanding of their duties and privileges, in relation to Temple ordinances; also to show them how to prepare records of that sacred work for the dead, and inform them concerning what the Genealogical Society of Utah can do in securing genealogical data, etc.

“Trusting that it will be agreeable and convenient for you to give this important matter needful attention, without infringing upon your other labors in Church affairs.”—*President Joseph F. Smith.*

HOW TO CONDUCT YOURSELF.

Be dignified and reserved, but not proud and haughty. Remember, you are a minister of the Gospel, a representative of our Lord and Savior, Jesus Christ; therefore, you should emulate the example He has set before you in meekness and humility, in charity and love for your fellow-men, and in all the virtues of His Gospel.

If there are any of the principles of the Gospel which you do not understand, it is better for you to humbly ask your companion for information, and through prayer obtain wisdom from your Father in Heaven, than to argue and contend about such matters before Saints and friends.

Politeness and courtesy will win you many friends. The Spirit of the Lord is grieved at boisterous conduct, coarseness and vulgarity. “Vulgarity,” said a great writer, “weakens the mind. It is vulgar to find pleasure in cheap jokes, to tolerate coarseness or looseness in any of its myriad forms.”

Elders are not to address each other by their surname without saying Brother or Elder. It is undignified and disrespectful to call Brother MacDonald “Mack,” Richard “Dick,” William “Bill,” etc. If we never fall into this habit we will not have it to overcome. Familiarity leads to weakness and grieves the Spirit.

Elders should not scuffle, indulge in rough play of any

kind at any time or place, but always maintain the dignity of their high calling.

Elders should never, in private or in public, or in the presence of each other or of Saints or strangers, try to expose each other to ridicule. They should always speak to and of each other with respect, and always maintain themselves as dignified servants of God.

All Elders should be in headquarters, as a rule, by 10:30 p. m., unless for some good and sufficient cause, and any Elder remaining out later than this for any reason, must inform the Conference President as to why he was out late, where he was and the full circumstances of the case. Elders should arise by 6 a. m., hold class each morning, and be to work by 9 a. m. and should average 8 hours missionary work per day except Sundays.

An Elder should never wander off alone unless by special permission. He should be accompanied by his companion Elder at night.

Elders must not court, lay hold of or scuffle with women or girls. They may go two together by invitation to their homes, and partake of their hospitality, but they must go only as ambassadors of truth.

Elders must not accompany women at night only where absolutely necessary, and then in company with a companion. You must keep them at arm's length.

Elders should not engage in dancing.

DON'T WEAR OUT YOUR WELCOME.

Short visits make long friendships. The bee that stays around the hive gathers no honey, and the one that stays upon a single flower gathers but little. Instead of staying with a certain family all the time you are in a neighborhood, make it a point to divide your time and labors equally with all the members and friends there. Make new friends, hold cottage meetings and Gospel conversations with as many people as you possibly can. Do not wait for

opportunities to hold meetings—make them. Strength comes with effort.

The Elders should remember the counsel given them by President Francis M. Lyman to “eat with the Saints and friends, to visit them, to bless them. Care should be taken, however, in this respect, not to wear out one’s welcome. When an Elder wears out his welcome, he wears out his usefulness and his influence and closes the door against others who may follow him.”

WHERE MISSIONARIES REPORT THEIR RETURN.

“There seems to be a misunderstanding with regard to which office missionaries are to report their return. A few of the Elders who have recently returned have reported at the Presiding Bishop’s office, and did not know that they were to make their official report at the President’s office.

“It has always been customary for missionaries to report their return to this office, either in person or by letter, and it is very important that they continue to do this. When they go direct home and do not come to this city, they can report in writing. We keep a record of all missionaries who leave the city, and a column of the record is left blank, to be filled in when they return. This record is filed at the Historian’s Office and becomes part of the Church history, and is frequently referred to by us.

“You will please instruct all missionaries to report at the President’s Office if they return by way of Salt Lake City, and, if not, to report in writing. When reporting by letter, we desire to know the date of their return, present residence, name of Mission they are returning from and the Conference they labored in.

“Mission Presidents are also to report the return of

Elders on the blanks provided by this office for that purpose.

“Your brethren,
Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose.”

VALUE OF AN HONORABLE RELEASE.

An Elder's thoughts of home, if his thoughts are directed by the Spirit of God, will never make him homesick. Such an Elder will never be possessed with a desire to return until he can carry with him a consciousness of having done his duty, and bearing the impress of an honorable release stamped upon his countenance, as well as one written over the signature of his Mission President.

FORM OF MARRIAGE CEREMONY.

(From Circular of Instructions by First Presidency and Presiding Bishopric.)

Suitable to be used by an Elder of the Church of Jesus Christ of Latter-day Saints.

When all is in readiness for the marriage (the bride taking her position on the left of the groom, with their rights hands joined), the officiating Elder then addresses them as follows:

You,....., (calling the bridegroom by his full name); and you,..... (addressing the bride by her full name) have joined your right hands in token of the covenant you are now entering into to become each other's companion as husband and wife. And you promise to observe all the laws, rites and obligations pertaining to the holy state of matrimony; and this you do in the presence of these witnesses of your own free will and choice, do you?

After each has answered in the affirmative, the officiating Elder then says:

By virtue of the authority vested in me as a minister of the Gospel, acting under statutory law, I pronounce you (naming the groom and the bride) legally and lawfully husband and wife.

May God bless your union and enable you to keep sacred the covenant you have now entered into. And may you live a long, useful and happy life. To this end, I bless you in the name of the Lord Jesus Christ, Amen.

The authority to perform the marriage ceremony is confined to the Mission President, the Mission Secretary and the Conference Presidents. But in cases where it is not possible for these brethren to be present the Elders are permitted to exercise this authority. Whenever it is possible the Mission President will officiate in this ceremony or in his absence the Mission Secretary. Should it not be practicable or possible for either of these brethren to perform the ceremony, the Conference President, if there is time to notify him, should be invited to officiate.

Note.—Before performing the ceremony the officiating Elder must satisfy himself that all legal requirements (including marriage license) have been strictly complied with; also that consent of parents or guardians interested has been given. He may also consider himself at perfect liberty to make appropriate remarks before solemnizing the marriage, if agreeable to the interested parties; and, indeed, to do so would be highly proper and commendable.

EXCOMMUNICATION OF MEMBERS.

Before proceeding to handle anyone for their fellowship, the particulars should first be submitted to the Mission President for advice and course of procedure.

EMIGRATION OF SAINTS.

All Saints should be encouraged to remain in the Mission field and assist in building up the branches of the Church. Where those are found who are anxious and determined to remove, the circumstances should be reported to the Mission President, for he is in the best position to advise in all such cases.

RECOMMENDS.

Whenever members move from the Conference their names and the places to which they have removed should be reported to the Mission Office so that recommends may be issued.

When members are found whose recommends have not been received, their names, present address, ward, stake, Mission, or Conference from which they come should be reported to the Mission Office so that recommends can be obtained.

RECOGNITION OF CONFERENCE PRESIDENT.

The Elders should submit matters pertaining to their labors and conditions in their Conference to the Conference President. Questions relating to ordinations, excommunications and other matters should be submitted to him. If he is unable to furnish the desired information or instructions how to proceed in such matters, he will appeal to the Mission President. In case of emergency, especially in cases of sickness, the Elders should write or telegraph to Mission headquarters as well as to the Conference President. In matters pertaining to their accounts and purchases through the office they may write direct to the office.

TELEGRAPHING MISSION OFFICE.

Should serious situations arise, caused through sickness or otherwise, don't hesitate to telegraph. A message

for immediate delivery contemplates a stated price for ten words and each additional word about two cents each. If many words are needed you should use a "day letter"—50 words for half as much again as a regular message, if sent before midnight; or a "night letter"—50 words for the same price as a ten word day message.

Do not overlook to administer to each other when necessary. When an Elder is pronounced by a physician to be suffering from an attack of typhoid fever or other serious disease, he should be immediately placed in a good hospital where he can receive proper medical aid and nursing.

SAINTS SHOULD WARN THEIR NEIGHBORS.

The Saints should keep a supply of tracts and Church works, so that, having been warned themselves, they can warn their neighbors. A great work can be done by members of the Church in loaning out literature, explaining our faith, and in setting good examples before the people where they live. The literature of the Church is very cheap and it will not entail much expense on the members to supply themselves with a few tracts and some of our cheaper books.

The same satisfaction that comes to the missionary will likewise come to the Saints who will do this.

THE LIAHONA SHOULD BE IN EVERY HOME.

The Elders must not slacken their efforts for *Liahona* until they get it in the home of every member of the Church and every friend. It is one of the most effectual advocates of the truth that we have at our command, and will make friends for us and the Gospel wherever it goes. Our missionary paper should be carefully read by our Elders and members, and looked upon as a direct message to them from the headquarters of the Mission. The Elders

should take pride in contributing to its columns, either "Notes of the Field" or original articles. Baptismal ceremonies, cases of healing, fulfilment of prophecy, conference and district meetings, entertainments, socials and other similar matters should be written up for the missionary paper so as to make it of mutual interest, all of which go through the respective Mission Offices. Each pair of Elders should endeavor to secure at least one new subscriber every time they send in their weekly report, and the Saints should look upon themselves as special agents for this great missionary in the places where they live, and get their friends and relatives to take it.

PHOTOS AND ARTICLES.

There are many missionaries who indiscriminately have individual and group pictures taken which causes needless expense and the custom should be discouraged. If a conference group is had at the time semi-annual conferences are held, that should suffice.

All photos or articles intended for church publications should invariably be sent through the Mission Office. This applies both to doctrinal and mission news articles. On account of the expense in making cuts *The Liahona* will not publish photos with fewer than four faces.

TRANSFERS.

The Apostle Paul said: "For I have learned in whatsoever state I am, therewith to be content." And "Godliness with contentment is great gain." A spirit of restlessness and a desire merely to change from one Conference to another should not be encouraged. A prayerful desire and a willingness to labor where our presiding brethren have placed us is pleasing unto the Lord. With that desire and willingness, our work will be more fruitful and

beneficial to the people and ourselves. When a transfer is made, it will be made with a purpose in view of benefiting the work of the Lord. A safe rule in this and other matters to be guided by is this: "If you haven't a good reason for doing a thing you have one good reason for not doing it."

DUTY OF THE SENIOR ELDER.

"Therefore, strengthen your brethren in all your conversation, in all your prayers, and in all your exhortations, and in all your doings." (D. and C., Sec. 108:7.) Upon the senior Elder rests a great responsibility. It is his bounden duty to set his companion an example in diligence, faith, hope, charity and love. Example is better than precept. Actions speak louder than words. Upon the senior Elder rests largely the important duty of training the inexperienced Elder to be an able, zealous and successful missionary.

Do not walk him too far the first few days or any other time. There have been cases where Elders have had their health seriously impaired, because their companions were unwise in this matter. In conversations, meetings and in presiding, the new Elder should be given equal opportunities.

An Elder in conversation should not be rudely interrupted by his companion. Rather let the silent one pray for the other's success. Should circumstances require assistance, to avoid confusion, the silent Elder should make the necessary suggestion to the conversing Elder and not to the third party. When the Elder who has the conversation wishes to withdraw he should tactfully ask his heretofore silent companion his views, who then takes up the conversation without interruption.

A word on the duty of the junior Elder: He should not unload on the senior Elder all responsibility, nor keep silent when the senior Elder goes contrary to the rules and counsel given to missionaries. The policy shall not be

that of the senior Elder but one in which they have both agreed and they must be agreed before proceeding.

DEBATES.

Public debates should be avoided. Little, if any, good comes of acrimonious discussions. Where necessity arises and you think a challenge to debate should be accepted, report immediately to the Mission President for instructions.

CORRESPONDENCE.

Each Elder, or pair of Elders, as the case may be, should report in writing each week to the Conference President as well as to the Mission Office, giving a concise account of their labors and unusual experiences and from these letters news for *Liahona* will be selected from time to time.

You are advised to write regularly to your immediate relations, but aside from them your correspondence should be limited both as to those at home and in the Mission. Much time is needlessly wasted in too frequent letter writing. When you promise to write to Saints or friends after your release, keep your word faithfully. Your failure to do so not only affects your reputation, but makes the work harder for those who follow you. Important letters of inquiry from the Mission Office should be answered immediately or at least the same day as received.

Stationery supplied you from the office should be used with economy. It is not to be used as "scratch tabs."

CIRCULAR LETTERS TO BE FILED AWAY.

All circular letters to Conference Presidents from the Mission Office, containing instructions regarding the

work of the different Conferences, should be preserved and turned over to your successor, that they may also have the benefit of the instructions they contain. These circular letters are in no sense the property of those who receive them.

DON'T BORROW MONEY.

This means exactly what it says, and is a strict injunction to every missionary. No Elder should disregard this admonition. Remember that this means, *Don't borrow money from Saints or friends or companions.*

TEACH THE LAW OF TITHING TO THE SAINTS.

The Saints should be taught to ponder over the blessings promised to those who pay their tithing honestly. The Lord has said in this day, "He that is tithed shall not be burned," and "they shall observe this law, or they shall not be found worthy to abide among His Saints." The Lord, speaking to Israel by the Prophet Malachi, charges them with infidelity and calls them robbers, even the whole nation, because they paid not their tithes. He afterwards entreated of them to obey this law, and promised if they would comply with its requirements that He would pour them out a blessing that there should not be room enough to contain it. A further promise, great and precious, He makes to His people, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruits before the time in the field, saith the Lord of Hosts." It is also recorded, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, etc." All should deal honestly with their God, and He will bless them tenfold. There may be some who seek to justify themselves on the plea of poverty. Teach all such to bear in mind the fact that the Lord re-

quires of them nothing but what they can do. The poor above all others should obey the law of tithing that they might claim the fulfilment of the promise: "I will multiply thy substance on thee exceedingly; I will bless thy bread and thy water; and I will take away sickness from the midst of thee." Those who do not pay their tithing are not so poor in purse as they are poor in spirit; and if they do not awaken to their duty, poverty will always be their portion. Those who honestly pay their tithing will perform every other duty which the Gospel enjoins; and will be received into realms of everlasting glory, with the welcome plaudit on their head: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord"—for it must be remembered that we are merely stewards of all the substance that comes into our hands.



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NOV 24 1984

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JUL 27 2011

JUL 13 2011

JAN 05 2015

JAN 07 2015

